The Inquirer

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EAST GERMAN TENSION

EAST GERMANY is now one of the most powerful economic states in Europe. According to prevailing ideologies this ought not to be. No Communist state ought to be as successful as East Germany now is in establishing a powerful economic system; as no capitalist state ought, from the Communist point of view, to be able to provide welfare for the people not found in the Communist system. Ideologies tend to the supposition that people care more for politics than they do for earning their living in the most successful way open to them. This is not so. Within a Communist state, it must be supposed, people are as much concerned with making their way in the world as they are elsewhere. And since this means using all the industrial techniques that are now generally known, economic advance is almost bound to take place within any industrial order.

So Eastern Germany is a powerful economic state. Its rulers, maintained in power by a number of circumstances, can try to take advantage of this. The advantage they desire is recognition as a state; then their own position will be more assured and their influence more extensive. The new tension that has suddenly been created about Berlin is probably due to this.

The Real Adventure

But this current eruption of the cold war is probably incidental to the great long-range struggle of world forces in which all nations are now engaged. This struggle is the great drama and adventure of our time. New forces are stirring and shaking the world as never before. Nations and races that have been asleep for many centuries are suddenly moving, and are receiving glimpses of a possible material freedom never known before. Just as there is something puerile and childish about the manner in which generals are fighting the last war over again on both sides of the Atlantic, when seen against the terrible tragedy of the event, so there is something incidental about the cold war game when seen against the drama of the human possibility in this age.

Shall men be relieved from crushing poverty in India? Shall the human spirit be released there to achieve comparable effects in material prosperity as realized in the West? Shall a country like Egypt, weighed down by almost insuperable human problems, rise to a new dignity in overcoming them? Shall the human race everywhere march to the release that applied science can now offer to it? These are the living challenges of the day. This is the great drama of the modern era, and the petty chess-playing of the cold war absorptionists are mere actions off stage compared to the great play that can be seen in full view.

What must statesmanship in its measure of opportunity do about it? The answer, on the grand scale, is obvious. The greatest act of statesmanship of modern times was the Marshall Plan. American-enlightened generosity came to the aid of a stricken civilization in Europe and saved it. There were many surface reasons against it. Why should not Europe save itself? And if it could do that why not let it die? Why should American industry and genius be squandered on peoples who could not save themselves? The surface reasons were plain enough, but they were put aside in the grand manner and consequently the world has been changed for the better. The modern human drama is moving on to undreamt of possibilities instead of fading out in futility.

This Could Be Done

The economic West has recovered from the war. Great streams of new material power are flowing through it. In a sense there is more power than can be adequately used. This country has not even begun to use its full economic capacity. It ought to be possible to loose it at its full strength, and gather more strength, and pump the results into the great poverty-stricken and over-populated countries waiting for it. The great Western countries could lead a world revolution and strengthen themselves in the process — but a revolution conceived within the major vision of the day, and not within the daily visitations of the cold war.

It ought to be possible for statesmanship to organize help hardly conceived before. Britain, for instance, could be attached to the Commonwealth in such a manner that latent powers not being used now could be poured into the countries waiting for them.

This, of course, is readily seen by statesmen, but the task is so tremendous that it demands all the spiritual energies of the country. The target in a sense is world-wide. It also asks for idealism and strength over a long period of time. But how more promising the task could be in real fulfilment than the concentration upon doubling the standard of living in this country in twenty-five years. The men who are responsible in the great Asian countries for the future of their peoples would look to Great Britain as a centre of moral leadership. The cold war, as it affects them, would be thawed out of existence. Is there any other gain comparable to this to be found in the immediate future?

FAITH AND UNDERSTANDING

THE COMMUNION OF SAINTS

By Arthur J. Long

THE beginning of November with its festivals of All Saints and All Souls (November 1 and 2)—not to mention the more modern Remembrance Day commemoration—seems to be an appropriate time to reflect on a somewhat neglected doctrine of the *Apostles' Creed*—the Communion of Saints.

Like some other aspects of the official Christian creed, the doctrine is probably widely misunderstood, and it is worth noting that it has, in fact, been interpreted within the Christian Church itself in three quite different senses. It has been taken to imply (1) the fellowship of all Christian souls, whether living or dead; (2) the fellowship of Christians on earth only; (3) the sharing by Christians of holy *things*. But the first interpretation is the normal, traditional one. The Communion of Saints is the name given to the real spiritual fellowship which is held to exist between all believers, whether in this world or the next. The term "saints" in short, does not refer primarily to those outstanding Christians of the past, officially canonized by the Church. It includes, in this context, all members of the Christian family, all those who, in Paul's phrase, are "called to be saints", whether gone to rest or still on earth.

The idea of the Communion of Saints is closely linked with the official Christian belief regarding the nature of the Church. It is a reminder that the Church includes those who have faithfully lived and died, as well as those who dwell on earth. In the technical language of orthodoxy, the Communion of Saints is the spiritual union which exists between each and every Christian whether in Heaven (the Church Triumphant), in Purgatory (the Church Expectant), or on earth (the Church Militant). The main emphasis, however, has always been on the relation between the living and the dead, and it is its concern with the souls of the departed that gives the idea its real significance. To believe in the Communion of Saints is to believe (in the familiar words of *Hebrews*) in the "cloud of witnesses" and "the Church of the first-born who are enrolled in Heaven". It involves an affirmation of a true spiritual unity with all those of whatever age or clime, who are citizens of the New Jerusalem, the city of the Living God—a God who, as Jesus reminded us, is a God of the living and not of the dead—by which he meant, of course, that in God's sight, there are no dead.

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From the point of view of critical analysis, the doctrine obviously poses many problems. It clearly raises the whole question of Heaven—and of Purgatory, too, for that matter. It also takes for granted the fact of personal survival—all very big issues to which I hope to return at some other date. For the present, I would merely place on record my profound conviction that without the belief that nothing can ever separate us from the love of God, Christianity would lose its entire meaning—and as far as I can see, a belief that nothing can separate us from the love of God, is bound to include some notion of personal survival. The importance of the doctrine of the Communion of Saints lies in the answer which it gives to the all-important question of the relationship between those who have passed into God's nearer presence and ourselves. The doctrine assures us that we can have real fellowship with them and they with us.

This is the official belief of the Christian Church. But I think it would be true to say that the belief has been frequently lost sight of—particularly within Protestantism. The alarming spread of Spiritualism in modern times is the measure of the Church's neglect of the idea of the Communion of Saints. The human heart has a deep craving for fellowship with those "gone before us into the world of light", and in an age in which untimely death is all too common, the need is keenly felt.

Sceptics and humanists would, no doubt, dismiss the longing as infantile and irrational. Others will believe, with William James, that our inmost feelings are "our deepest organ of communication with the nature of things". If it be asked how our fellowship with the departed is to be realized, then the answer is through prayer. In the presence of God, we can remember our beloved dead—as they remember us. Admittedly, there are dangers in the notion of the Communion of Saints. It can obviously lead to that invocation of the Saints (in the narrower sense) which is so characteristic of the Roman Catholic Church—and while it can be argued that the encouragement of this practice is yet another indication of the psychological sagacity of the Roman Church, that the cult of the Saints is open to flagrant superstitious abuse, can hardly be denied. I would still insist, however, that there is profound truth in the ancient liturgy which urges us to worship "with angels, archangels, and all the company of heaven". The Communion of Saints is a timely reminder that we are all one family before God.

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The question of prayers for the dead has always been a source of great controversy within Protestantism, since the practice has been commonly held to imply a belief in Purgatory. But this clearly involves an all too narrow conception of the meaning of prayer. To pray for the dead does not necessarily mean that we wish to deliver them from anything. It is merely a reflection of the conviction that, in the words of a modern poem, "of our human love their souls are fain". There does not seem to me to be anything shocking or impossible in this notion, and I think it is significant that, to judge from our published devotional literature, Unitarians have never had any doubts about the legitimacy of prayer for the dead.

We may, I think, take this matter a little further. If it is right and proper to pray for the dead, is it too fanciful to believe that the dead also pray for us? If our conception of the life beyond is to be anything more than a vague aspiration, I do not see why we should not assume that the dead remember us before God, as we remember them. It goes without saying that prayer in this sense will clearly not imply intercession on our behalf before a grudging or indifferent God. For them, as for us, prayer will be essentially a striving towards that spiritual communion between all souls, which is made perfect in the presence of him "in whom we live and move and have our being".

Whatever else in the Christian Creed we may reject or modify, I think we should embrace with joy and gratitude the notion of the Communion of Saints.

A LAYMAN'S NOTES

By A Lay Contributor

IN one of his essays, Robert Lynd recalled the only occasion on which he had heard a preacher break off in the middle of a sermon to address an individual member of the congregation. The minister had suddenly leant right over the edge of the pulpit and spoken with some vehemence to an innocuous-looking little man sitting in a front pew. "For heaven's sake, man", he said, "don't look so wise. No man in all the world was ever half so wise as you look." Having got that off his chest, the preacher looked much relieved, and continued his discourse where he had left off.

When I listen to the speakers in the programme *Lift Up Your Hearts* on the B.B.C. Home Service at ten to eight on a week-day morning (and now you can hear it at ten to seven as well), I sometimes feel like saying, "For heaven's sake . . . no one was ever half so wise as you *sound*". The speaker's faith is so certain and precise, his knowledge of the purposes and attitudes of God so intimate and detailed, his opinion of the spiritual capacities of ordinary mortals so pessimistic, that one wonders whether he has ever felt a moment's doubt, or ever said with the Psalmist, "How long

wilt thou forget me, O Lord, for ever: how long wilt thou hide Thy face from me?" And the effect on the listener is not to lift up his heart, but to send him out to his day's work in a state of considerable gloom.

These reflections have been provoked by a contrastingly excellent sequence of talks in this series, given by Canon Roy McKay (an honorary canon of Chichester, by the way) a week or two ago on "The Life of Faith". They were based on the eleventh chapter of Hebrews, with its catalogue of the patriarchs who "died in faith, not having received the promises, but having seen them from afar"; particularly Abraham, who went out "not knowing whither he went". Canon McKay freely confessed that there were times when he himself, like the Psalmist, felt confused and almost forsaken; and, to the listener, such an admission of occasional doubt and uncertainty did indeed "lift up the heart". "If such a devout man has these doubts", one reflected, "surely there is hope for someone like myself, whose doubts are constantly coming and going".

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Incidentally, can any reader tell me whether there has ever been a Unitarian speaker in *Lift Up Your Hearts*? I cannot recollect one; and yet one could name, without difficulty, half a dozen of our ministers who could give a most valuable series of talks under such a title.

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Do you suffer from "Page Fifteen" books? The phrase was coined by Paul Jennings to describe those books which one buys "just in case", and which repose on one's shelves indefinitely with the bookmark stuck at page fifteen or thereabouts. I have a plague of them myself, and it is beginning to dawn on me that their number will not grow any fewer during Mr. Chuter Ede's Presidency of the General Assembly.

You may think there is a *non sequitur* there, so I had better explain. I eagerly seize every chance of hearing our President speak; but I always come away afterwards oppressed by the narrowness of my own reading, and with two or three more books, or authors, or characters, added to my reading list. That is why I have just finished reading Ola Elizabeth Winslow's *Life* of Roger Williams of Rhode Island, one of the finest (if also the most exasperating!) of the seventeenth century libertarians. By my bedside there now lie the *Collected Poems of James Russell Lowell*. In the Tube tomorrow I hope to get through another chapter of Professor Lester Smith's *To Whom Do Schools Belong?* (following a most entertaining public lecture by Mr. Ede at London University on "Local Democracy and Education"). And so on.

It is all very exhilarating. But I am beginning to have nightmares, in which I am in the front row at a District Association meeting. Our President is addressing us. He has only just started. He is telling us that before one can fully appreciate Gibbon's *Decline and Fall of the Roman Empire*, one must have a thorough knowledge of Burton's *Anatomy of Melancholy*. . . .

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Jamie has just reached the age of ten, and has been promoted, after some hard bargaining and citing of precedents, to a shilling a week pocket money. (In case this information threatens to upset the delicately balanced wage structure in any other *Inquirer*-reading family, I hasten to add that the award was based on a particular set of facts and was not intended to have any general significance. As Sir Henry Harcourt-Reilly says somewhere in *The Cocktail Party*, "All cases are unique and very similar to others".)

One Saturday shortly afterwards I was remonstrating with him mildly for not saying "Thank you" for that week's shilling. He generously conceded that I had some justification. But in our family any conversation is liable to develop at short notice into a metaphysical discussion. "Do you really think", he went on meditatively, "that I am bound to say 'Thank you'? After all, pocket money is simply the hire-purchase you pay on me, isn't it?"

COMMUNITY LIVING

By Antony Steel

TWENTY-FIVE miles from London eighty people have established a community which they hope will provide an example of living to a distraught world. On July 18 this year about fifty adults and thirty children, all members of the Society of Brothers at Wheathill, in Shropshire, moved in to Bulstrode Manor, near Gerrards Cross, in Bucks, a vast Victorian hall with seventy acres of woods around it.

The Bruderhof, brothers' house, community started in Germany in 1920 with a small group of young people who wished to live the life of the earliest Christians, sharing everything and owning nothing. In 1937 the Nazis destroyed the community and its members escaped during the night to Holland. They came to England and started anew in a house in the Cotswolds where they were joined by English friends. In 1940, faced with the choice of the internment of the German members or another emmigration, the entire community chose the latter, and leaving behind three English members to wind up their affairs, journeyed through the U-boat ridden Atlantic to South America, where they built yet another settlement in Paraguay.

It was not long before the Primavera Bruderhof, as it was called, started medical and educational services for the poverty-stricken area, and today there is a fine hospital there, together with a settlement of some seven hundred people, English, German, American and Paraguayan, all living in a wonderful harmony. Meanwhile, the three members left behind in England found that they had interested many who had heard about the emmigation, and it became clear that if they could find a new property there would be the nucleus of another community. The brothers in Primavera sent their blessing for the new venture, and a ramshackle farmhouse at Bridgnorth, Shropshire, was obtained, and the Bruderhof was opened.

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The farmhouse could not house all the brothers and so the single men slept on piles of straw in the granary. After extremely hard work the land was converted from grade "C" agricultural soil to grade "A", and the community grew steadily. Friendly relations were established and visits exchanged with the neighbouring farms. By last year, the membership of men, women and children had reached two hundred, and despite additions to the buildings the place was getting very cramped and, possibly more important, it was discovered that at this number of people slight signs of formalization were beginning. The whole idea of the Bruderhof is informal unanimity in its work, decisions and life, and so a new settlement was decided upon. After a long search for a suitable residence, and an epic effort to collect the necessary money for the purchase, Bulstrode Manor was bought, especially useful because near London.

Recently I visited the community. One's first impression is of many, many, happy children playing everywhere, for great emphasis is given to family life and its development. I arrived unannounced, and the first adult member I met was a German, Klaus, once a professional musician. We walked through the half-furnished rooms and corridors of the manor to the library, a magnificent room, though still very bare, where a few of the members were sitting talking, and at the same time preparing sandwiches for the evening. A member of the Bruderhof had just got engaged to a girl in the Shropshire one, and there was to be a party that evening to celebrate, at which the couple were to be guests of honour. Would I care to stay for the evening? The friendliness and warmth of everyone put a visitor immediately at ease, and I gladly accepted the invitation.

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I was taken on a tour of the mansion by Derek, a teacher of modern languages who is now in charge of the education

of the older children, while his wife teaches the middle-schoolers, and two girls teach the toddlers. The school-rooms were warm and spacious and colourfully decorated. At the age of 15 or 16 the children go out to the local high school for more specialized education. I was shown the workshops where the brothers' industry is carried on. It is the income from this industry which maintains the community. Already a market has been found for the light farming products that are made. So far the products include sheep-pens and tubular metal gates, and in another part of the place weaving is carried on.

An American university graduate, and former Air Force officer, explained the ideals of the brothers. The life of the community has its practical expression in the common work and common table. No member has any personal property or receives wages. Everything goes to a common purse from which individual needs are met. Family life has a special importance, and each family has its own set of rooms. There is a relationship of trust between the members which sweeps away obstacles of temperament or differing social environment, and a stand is made against everything that divides man from man. "Just as the work is communal so are the main meal times. During the meals, and also in the evenings, the circle is brought together through readings, talks, discussions and singing", writes a member.

Twenty guests from Shropshire had come for the engagement party, and by 7.30, we were all seated in the large dining-room awaiting the arrival of the happy pair. A table at the head of the room was covered with flowers and beneath, two sprays of evergreen branches were set. The children excitedly sat in the front, and soon the entertainment began. As the sandwiches and coffee were served there was singing and dancing and skits on aspects of the settlement's life which set the hall in uproarious laughter, and through all shone the great bond of purpose and love which held together the Bruderhof. One talks sometimes of an atmosphere which could be cut with a knife. Here, there was an equally positive air of happiness and brotherliness.

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Brothers spoke of other communities. Two in America, one in Germany, one in Uruguay, the great one in Paraguay, each of which lives on the same lines, and all correspond frequently with each other. The New World and the Shropshire Bruderhofs have done magnificant work for refugees and orphan children, and have become responsible for some hundreds of these. All the communities take a part in life outside their own confines and bring their message of the pacifist life to many who care to hear of it. The brothers at Bulstrode have their problems. They are short of capital to tide them over until payments for the many orders for their products are made. They are terribly short of furniture, and of fuel for heating, but they know that they will win through, and perhaps in the next few years be looking for another site for a Bruderhof to be built to accommodate those who share their vision.

HOW IS YOUR LAYMANSHIP?

COUNT YOUR SCORE

By Jeremy and Rosemary Goring

1. If you are asked to explain Unitarianism, do you
   (*a*) do your best to do so;
   (*b*) say: "It's no good asking me—I'm no theologian";
   (*c*) refer your man to the minister?

2. If your congregation is shrinking, do you blame
   (*a*) yourselves;
   (*b*) the lack of young people;
   (*c*) the minister?

3. If a non-Unitarian friend comes to stay for the week-end, do you
   (*a*) take her to church with you;
   (*b*) stay at home and say nothing;
   (*c*) tell her that you're going to service whatever happens, and if she doesn't want to come with you it's up to her to keep herself amused until you come back?

4. If a new minister has just come to your church, do you
   (*a*) wait for him to call on you;
   (*b*) go and call on him at the earliest opportunity;
   (*c*) invite him to your home?

5. If you hear that one of the congregation is ill, do you
   (*a*) express concern and do nothing about it;
   (*b*) send a friendly message;
   (*c*) call to see her?

6. If you receive an appeal for denominational funds, do you
   (*a*) tear it up;
   (*b*) put it away, promising to see to it one day;
   (*c*) stop smoking for a week and send them a guinea?

7. If you feel your present minister is not up to scratch, do you
   (*a*) stay away from church;
   (*b*) keep on going regardless;
   (*c*) do what you can off your own bat to keep the congregation together?

8. If you hear a disparaging remark about Unitarianism, do you
   (*a*) rise to the defence;
   (*b*) change the subject;
   (*c*) protest (until the cock crows) that it's nothing to do with you?

9. How long ago is it since your church was redecorated:
   (*a*) three years;
   (*b*) thirteen years;
   (*c*) thirty years?

10. If it is proposed yet once again to organize the same old Sale of Work, do you
    (*a*) agree to help;
    (*b*) offer to help organize an alternative fund-raising scheme;
    (*c*) protest that it's been done too many times before and you're not going to have anything to do with it?

11. If you see new people in church, do you
    (*a*) smile at them;
    (*b*) speak to them;
    (*c*) leave them to the minister?

12. If it is suggested that your church should organize a Forward Together Campaign, do you
    (*a*) heartily approve the principle—and leave it at that;
    (*b*) put some hard thinking and work into making the church attractive to strangers;
    (*c*) say that wherever two or three are gathered together there is the Church of God and that's good enough for you?

How to score

In questions 1, 2, 3: (*a*) scores two marks; (*b*) scores nothing; (*c*) scores one.

In questions 4, 5, 6, 7: (*a*) scores nothing; (*b*) scores one; (*c*) scores two.

In questions 8, 9: (*a*) scores two; (*b*) scores one; (*c*) scores nothing.

In questions 10, 11, 12: (*a*) scores one; (*b*) scores two; (*c*) scores nothing.

Grade yourself according to your marks: 19 and over, Why aren't you on the G.A. Council?; 13-18, Are you a Unitarian Without Showing It?; 7-12, Third Class Only; 6 and under, Passengers alight here.

RECENT BOOKS

MR. R. H. MOTTRAM, who, as he says in his new book "Vanities and Verities" (Hutchinson, 21s.), became news in 1924, goes his serene way in his middle seventies, and writes his volume a year for the great pleasure of all his readers. The new book, written in essay form, is a series of chapters containing the reflections on persons known and unknown, on religion, the passage of time, happiness, upon many of the subjects that one would like to hear from a gentle reflective man.

As usual, Mr. Mottram brings his beloved Norwich into his picture, and writes once more of some of the changes he has seen, and some of the characters he has known. They are all, as he describes them, lovable characters.

For Unitarians, Mr. Mottram is a Unitarian, and in this book they will be able to read more explicitly than in any other he has written about his religious faith. Like a good Unitarian, he can chuckle about Unitarians, and he has a good story of one who went to heaven and questioned Peter about his theological beliefs.

A present for Christmas for those who wish to enjoy the wisdom of a man who makes himself a friend.

"The Fellow With The Cap"

The god Mithras and the worship centred around him was in the first centuries of the Christian era a challenge to Christ and Christianity. He was, in particular, the god of the Roman legionaries. He and his worship completely disappeared. In "Mithras, the Fellow with the Cap" (Rider, 15s.) Esme Wynne-Tyson asks why, and she comes to the conclusion, with suggested evidence, that he never disappeared at all. The god and the cult around him inserted itself into Christianity. It threatened, and still does, the "clean-cut and simple teaching of the Man of Galilee", and "the violence of the present age clearly reveals not the worship of the Christ but of Mithras".

Mrs. Wynne-Tyson writes about her subject with some individualism. She finds with "foreboding" evidences of Mithraism in America, in the national emblem and in words like veteran, senate and senator. And she finds a "few precious outward signs of the inward rule of Christ", generally, in such movements as pacifism, in vegetarian societies, and in groups that care for "inarticulate animals".

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length

"Balance Carried Forward"

SIR,—As a former Honorary Treasurer of the Sustentation Fund I should like to reply to the letter signed "A District Association Treasurer" which appeared in your issue of November 8.

The Sustentation Fund investment powers are more extensive than is usual in such a Trust and include a very useful power to purchase the Preference Stock or Shares of a big company, such as J. Lyons & Co. Limited, which has a large, dividend-paying ordinary Stock, but there is no power to invest in ordinary Stocks or Shares. So when the railways were nationalized soon after the last war, approximately half (about £10,000 I think) of the British Transport 3 per cent Stock 1978/88 allotted to the Trustees was sold at a little under par and the proceeds were applied in purchasing suitable Preference Stocks recommended by the Stock-Brokers, thus increasing the Fund's income. Later on, if I remember rightly, further Preference Stock was purchased out of capital money falling into the Fund. I wish to emphasize that at the time nobody contemplated that Trustees would, under certain circumstances, be able to invest in ordinary Stocks, and the Preference Stocks so purchased were intended to be a permanent investment. Personally, I consider that it would be a mistake to sell any of these Preference Stocks, so long as they are temporarily quoted at a low price on the Stock Exchange, for the purpose of re-investing in ordinary Stock even if the Trustees had power to do so.—Yours,

Hampstead, London. *Harold F. Pearson.*

Eight New Ministers

SIR,—I was sorry to find that the names of the ministers whom I had the pleasure of welcoming on behalf of the President of the General Assembly into our Denomination at Highgate on October 24 were not included in *The Inquirer* report of November 15. We shall, I think, all agree that the enrolment of eight new ministers into the body of our churches is an important matter and of considerable interest to your readers. May I therefore be allowed space to give the names of the ministers, of the churches they are serving, and the initials of the colleges at which they qualified.—Yours,

Croydon. *J. Percival Chalk.*

The Rev. Harry Norman Bacon. Great Yarmouth. M.C.O.
The Rev. Thomas Ernest Dalton. Forest Gate. M.C.O.
The Rev. Glyn John Prince. Hale. M.C.O.
The Rev. Robert Tayler. Leytonstone. (Cong.)
The Rev. Tom Wardle. Kendal. U.C.M.
The Rev. Robin James Howard Williamson. Walsall and West Bromwich. M.C.O.
The Rev. Kenneth Wright. Bolton and Walmsley. U.C.M.
The Rev. Godfrey Vaughan Owen. Capel-y-groes and Cribyn Presbyterian C. Carmarthen.

The Recognition Service Address

SIR,—As a regular and interested reader of *The Inquirer*, I would like to refer to the address delivered by the Rev. H. Lismer Short on October 24 at the Recognition Service of new ministers.

I feel it a great privilege to have been allowed to read the address under the heading of Christianity, Liberalism, and the Ministry. Apart from guidance to new ministers I am sure Church and School members would do well to take note of the tremendous tasks which a minister today has to face. His work can be made easier and more effective if individuals would support his leadership and accept his willingness to help to solve the many human problems which arise in everyday life.

Unfortunately, too often a minister is discouraged and his Church and School work made very difficult because he has to be a "lone figure" too long when he stands firm for what he believes to be right.—Yours,

Eccles, Lancs. *(Miss) G. B. Chadwick-Rider.*

Thomas Madge

SIR,—It was good to read in your pages the vigorous words written by Mr. Ronald P. Jones for the re-opening of Essex Hall, and to know that he is making progress towards recovery. But by a slip of the pen he named Travers Madge as minister of Essex Street Chapel next after Belsham. This should be Thomas Madge; Travers Madge was his son. Both were lovable men, important in our history, and it would be a pity to confuse them.

Thomas Madge (1786-1870), a minister at Bury St. Edmunds, Norwich and Essex Street, was an old-fashioned Unitarian of the school of Priestley. At Norwich he at first caused offence by his Unitarian polemics, a contrast to the Presbyterian moderation of his predecessor, Pendlebury Houghton. James Martineau, who had been a boy in his Norwich congregation, invited him in 1849 to open the new Hope Street Church, Liverpool. The old man felt obliged to say that he did not agree with Martineau's theology, and later he supported Samuel Bache in trying to curb the advance of Martineau's ideas in our churches. At Essex Street he was noted for his beautiful voice and carefully-prepared sermons, and he had many admiring friends.

In youth, it is surprising to learn, he had a "passionate, impulsive temperament", but this mellowed into the sweetness depicted in his portrait. His son Travers (1823-66) inherited this romantic fire. After training at Manchester College he found he had "an unconquerable aversion to becoming a minister". He supported himself as printer, teacher or shop-assistant, while living in the poorest part of Manchester or Norwich and devoting himself to unpaid work among the poor, at first under Unitarian auspices and later with evangelicals like the Plymouth Brethren; he was an Anglican when he died. He was hopelessly consumptive; this helps to explain his excited, idealistic spirituality. His letters are remarkable. It is not too much to call him a saint.—Yours,

Manchester College, Oxford. *H. L. Short.*

Symbolism in Worship

SIR,—Those of your readers who watched the television broadcast service from the City Temple saw a practical demonstration of the ideas I expressed in these columns on September 27.

We witnessed a service unsurpassed for quiet dignity, with just that touch of symbolism to lift it out of the rut.

The table, a beautiful one, really *was* a table and not a pseudo-altar, and it became significant. It was the repository for the open Bible carried in beforehand by a gowned official as a part of the act of worship, and carried out afterwards in procession with the choir and ministers, the congregation standing as had also been done at their entrance.

The taking of the various parts of the service from symbolic points, i.e., twin reading-desks, lectern for the lessons, pulpit for sermon and petitions, and table for the benediction, brought *movement* into the service.

Our Unitarian churches lack the resources of the City Temple, but how, one wishes, the example could be followed in a modest way.—Yours,

Leyton. *Reginald C. Kerger.*

News Review

Another New Church

SIR ADRIAN BOULT performed the opening ceremony of a new church at Islington, London, on November 1. For the opening meeting and the service which followed, the church was packed. The old building was destroyed during the war and the new one has been adjusted to the site. Again the architect was Mr. Kenneth Tayler, the architect of Essex Hall, and a delightful building is the result of his work.

The service of dedication was conducted by the Rev. Basil Viney, and the collection, intended for the organ fund, amounted to over £22. The beautiful church is still without an organ, but the congregation, under the enthusiastic ministry of the Rev. Victor Fox, is determined that one shall be soon obtained.

Many of the articles of furniture for the church are gifts from members of the congregation, and more gifts have been promised.

Minister, Treasurer, and Congregation

Rosslyn Hill Chapel: Hampstead: A completely new and original two-act musical comedy, every twelve months, written by chapel officials and presented by members of the chapel and friends, has now become tradition at Rosslyn Hill. Last week four packed house applauded "Nomena", whose second act lavishly displayed the enchanting island in the Pacific inhabited solely by man-eating women and the excitement there when a party of male archaeologists arrives. Well-nigh professional lyrics, music and staging reflect the spontaneous enthusiasm now associated with all activities at Rosslyn Hill.

Two Hundred and Fifty Years

The congregation of Newington Green Church, London, celebrated the 250th Anniversary of the building of the original Meeting House in 1708 on October 25 to 27 last. On Saturday, October 25, a reunion of past and present members of the Church was held when many former members met and exchanged reminiscences in a happy informal atmosphere.

On Sunday the sermon was preached by Rev. E. G. Green, minister from 1938-47. He spoke appreciatively of the loyal service given to the Church by its members in the past, but reminded the congregation that the future depended upon a continued renewal of faith in the cause.

The Anniversary Service was held on Monday, October 27. The congregation filled the church to capacity and included the Mayor and members of the Council of the Borough of Stoke Newington, and visiting ministers, among whom were Rev. Walter M. Long, President of the L.D.P.A., and the Rev. H. G. Oliver, Chairman of the Union of Modern Free Churchmen. The Service was conducted by the minister, the Rev. J. Reece Walker and the address given by Rt. Hon. J. Chuter Ede, President of the General Assembly. In his address he spoke of those outstanding members of Newington Green Church who had taken part in the long fight for religious freedom, and in particular of Dr. Richard Price, F.R.S., minister from 1758-1783. After the service the Rev. J. Reece Walker received the Mayor and members of the Council in the Schoolhouse when he expressed the congregation's appreciation of their presence. He then read a letter of good wishes from the great American preacher, Dr. H. Emerson Fosdick.

An exhibition of church documents and books by or about members of the church was displayed; amongst these were early editions of the works of Daniel Defoe, Mrs. Barbauld and her brother, Dr. John Aikin.

One-Day School

The North Cheshire Unitarian Sunday School Union held a One-Day School at Stalybridge on Saturday, November 1, 1958, when 32 teachers and members were present, representing Ashton, Brookfield, Dukinfield, Flowery Field, Mossley, Mottram and Stalybridge schools. The Rev. F. Kenworthy, Principal of the Unitarian College, Manchester, was the speaker at the two sessions. Mr. Kenworthy gave a brief but extremely interesting history of Unitarianism introducing it as one of the oldest living religions in the Western World. In conclusion giving four characteristics of our belief, Freedom, Tolerance, Devotion to Truth and Basic Christianity. On the question of "What do they believe?", Mr. Kenworthy emphasized that our Faith must be Positive not Negative and went on to speak of our conception of God, Jesus, Man, the Bible, the Church, and Salvation. Discussion followed each session, when members broke up into three groups and were led in discussion by three students from the Unitarian College, Manchester, Mr. Douglas Webster, Mr. Leonard Smith, and Mr. David Skelton. The Chairman for the occasion was the Union President, Rev. C. H. Bartlett.

"The Beloved Community"

One hundred years ago the first Sunday School to be held in Stockton-on-Tees was opened at the Unitarian Church. During this year the Sunday School has held several special services in connection with its centenary celebrations, all of which were successful. Perhaps the most outstanding was that for past members, held on November 2, and conducted by the Rev. Dudley Richards, Secretary to the R.E.Y.D.

A congregation of 170 heard a most inspiring address in which Mr. Richards referred to the Church as the beloved community which alone could satisfy the deepest needs of our nature. During the course of the service Mr. Stanley Lees was present with the Sunday School Association medal for 25 years' unbroken service to the Sunday School.

A most satisfactory outcome of the service was that several past members of the School professed a renewed interest in the life of the Church.

Attention is Drawn To —

It still happens from time to time that Free Church ministers are forbidden by Anglican clergymen to conduct funeral services in the Parish Church graveyard.

Recently, an Anglican vicar in the North of England refused to allow a Baptist minister to conduct the funeral service of one of his members in the Churchyard, even though the deceased belonged to a family owning a grave in it.

The law is quite clear on this matter. Every parishioner has a right to be buried in the Churchyard, with any rites those responsible may choose, or even with no religious service at all.

Women's League: North Midland: The celebration for the National Jubilee was held at Nottingham on October 11 and included a successful Craft Exhibition of members' work.

It was a beautiful autumn day and the Chapel looked lovely for the service; the flowers were a joy, not only in the Chapel but everywhere in the Memorial Hall.

The Rev. M. C. Harris conducted the service. The Public Meeting followed at which Mrs. Joan Mason, B.A., presided, welcoming all and especially Dr. Dorothy Tarrant. Messages of greeting and congratulations were read from former Presidents no longer living in the N.M. District.

In a welcoming speech Mr. Bolam expressed his congratulations that the League had celebrated its Jubilee, and appreciation of the service that had been given in so many ways through the years for the help and encouragement of the Churches, hoping it would go on to greater achievements and wider influence.

Dr. Dorothy Tarrant then gave her address on "The Work of the League", recalling our early founders, the many differing spheres they had pioneered, and the wonderful way in which the League had grown.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 23, 1958

ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6, Rev. W. B. Tavender
ABERYSTWYTH, New Street Meeting House, 11, Rev. Aubrey J. Martin
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
ASHWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Wyndley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. A. Bevton
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. Watt
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 10.30, Rt. Hon. J. Chuter Ede, 2.30, Sunday School, 6.30, Rev. E. Bidwell Pitt
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Hyppian
BRADFORD, Broadway Avenue, 3.15, Mr. C. Searle
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billcliffe
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bentley
BRISTOL, Oakfield Road, 11, Mrs. G. M. Burnett, 6.30, Miss F. Bradfield
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Ray Jones
CHATHAM, The Church of the Great Commission, Hanover Hill, 3, Mrs. Joan Hyde
CHELTENHAM, Rodwell Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twigg
COVENTRY, Great Meeting House, Hollyhead Road, 11, and 6.30 Rev. E. H. Morris
CROYDON, Free Christian Church, Booth Street, 6.30, Supply
CROYDON, Unitarian Church, Havelock Road, 11 and 6.30, Mrs. M. R. Dickie
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Child
DARTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cotton
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DEVONPORT, Old Meeting House, 10.45, Rev. Brett Vesey
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. E. A. Davies, 6.30, Rev. J. B. Tonkin
DUBLIN, Adelaide Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Watterson
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Mr. J. McCormack
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
DURSLEY, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUXBURY, Unitarian Church, 55 Constitution Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mayer-Kilcoin
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Hadley Sharp
GLASGOW, St. Vincent Street, Unitarian Church, 11, Young People
GLOSSOP, Pikedow Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Carnell
GLOUCESTER, Barton Street, 3, Rev. J. M. Quirk
GORLESTON, Ward Street Church, 11.15, Rev. R. Norton Child
HALE CHURCH, Hale Barns, 10.45 and 6.30, Rev. G. J. Peers
HALIFAX, Northgate End, 10.45, Mr. H. Dean
HARROGATE, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORNSEY, Worsting Road, 11, Rev. J. Maurice Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Mr. W. Alcock Davies
HULL, Park Street Church (Unitarian), 6.30, Rev. Emrys Pipe
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Worrall
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Hill Chapel, City Square, 10.45 and 6.30, Rev. Bryan Gerrard
LEICESTER, Northampton Road, 11, Narrow Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Road Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11.15, Rev. Robert Taylor
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemmish
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Trehall
LIVERPOOL, Renshaw Street, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mudie
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley B. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. F. B. Bailey
LONDON, Ball Street, Edgware Road, 6, Rev. Wallace M. Lowe
LONDON, Blackheath Mission and Shooters Hill Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Christian Short
LONDON, Forest Gate, Upton Lane, 6.30, Mr. Frank Lowe
LONDON, Golders Green, Hoop Lane, 11, Rev. John Kerry, 6.30, Rev. S. C. Thatcher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. Gordon-Gibbs
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Edward P. May
LONDON, Highgate Hill Unitarian Church, 11, Rev. S. C. Thatcher
LONDON, Hinde Street, 11 and 6.30, Rev. T. E. Bretton
LONDON, Islington, Upper Street, Prayer Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. F. Bowerman
LONDON, Leytonstone, Lea Bridge Road, Kingston Green, 6.30, Rev. A. Peacock
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kerry
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Wallace M. Lowe
LONDON, Stamford, West Ham Lane, Unitarian Church, 12.30, Children's Church, 6.30, Rev. W. Wormersley
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. I. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Robert Taylor
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Mrs. F. Wade
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MADELEY, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Dore
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowden
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
MANCHESTER, Rosebery Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (November 30), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willenhall Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. Jessie Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEDBOURNE, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Dore
MORETONHAMPSTEAD, 3 and Newton Abbot, 6.30, Rev. C. G. Toms
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. James Strahan
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. Kirby
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gibby
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon I. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kirkley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dawble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stevenson
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hibbert
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Tebbs
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11, Mr. T. H. Jones, 6.30, Dr. F. T. Wood
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SOMERTON, Old Meeting, Unitarian, High Street, 11 and 6.30 Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Mrs. J. Williams
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Mrs. E. Kirby
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Supply (also 11, First Sunday in the month)
SWANSEA, Pennard Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TINTWISTLE, Old Meeting House, Ashford Road, 6.30, Rev. G. Kendall
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Findon
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
TRURO, Unitarian Free Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Mr. J. C. Turner
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Mrs. G. W. Parkinson
WIGMORE, Dunn Row, 10.45, Rev. A. B. Dowdeswell. Sykal, 6.30, Rev. A. B. Dowdeswell
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Universal Free Christian Fellowship, Rev. R. H. Fitzgerald, 122 Duke Street, Knutsford, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Simpson, Hilton Telephone LX 5323
Unitarian Fellowship of Australasia, 1 Gibbs Alley, Melbourne, C.1. Minister: Rev. W. Bartholomew. Meetings as advertised.
Stanley Community Church, Apsley Road, Seaford (Vic.), S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bartholomew

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Antoine Cossette
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jeapes
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Elworthy

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, 11 and 7, Mr. M. J. Wilde
WELLINGTON, Service suspended — Enquiries — Mrs. Wayte, Tel. 61-272

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School: 7, Service, Rev. Maurice C. Ratter

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Rochdale: The Annual Sale of Work held on Saturday, November 8, proved very successful and over £500 was raised.

The Sale was opened by Miss Alice Mailey, of Lytham St. Annes, and the chair was taken by Mrs. F. W. Burr, who both received sprays of carnations from the Sunday School Queen, Miss Edna Butterworth. Entertainment was provided by the Sunday School scholars who had been trained by Miss Dorothy Brook, and Mrs. I. Shore provided piano accompaniment.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Death

Casey—Olive Bourcicault Comerford, daughter of the late Rev. George Edwards Comerford Casey. Passed away peacefully at a Bournemouth Nursing Home on November 15.

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A cordial invitation is extended to all friends to attend the **50th Anniversary** of the opening of the Church, on Saturday, December 6, at 3.30 p.m.

The service will be conducted by the Rev. H. Stewart Carter, M.A., and Miss Una Hale has kindly offered to sing for us. (Miss Hale appears by permission of the Covent Garden Trust.)

After the service, tea will be served in Unity Hall.

Faith and Freedom

Most striking in the Autumn issue of *Faith and Freedom* is an exchange of opinion between Dr. Leo F. Koch, Assistant Professor of Biology in the University of Illinois, and the Rev. E. Sherwell Prior, who vacates his editorial chair for the nonce. The debate is on the topic of whether Unitarians are really aware of all the changes of our day, resulting from the greater knowledge of life and its features which spring from the developments of biological science. The honours, to an impartial critic, seem fairly evenly divided; both men have an arguable case; but it is good that the issues should be faced, since, in the theoretical field, such matters are so often shelved and pushed into the background.

The Rev. H. L. Short puts forward in "God is Necessary" a very different line of thought. Mr. Short feels that the common emphasis, suggesting that some kind of mind can be detected behind the physical universe, while it may in some respects be a good line to take, is lacking in the appeal to the individual, which should be part of the function of any church. He, therefore, suggests that the arguments from science, and from the unity of the universe, can be overdone, and that it is necessary for religious thinkers to stress a different line. "We have been satisfied with cosmic explanations or organizing agnosticisms, and have not sufficiently tackled religion from the end of human anxiety and dread."

Other contributions include a discussion of Grundtvig and Kierkegaard, by Mr. Llewellyn Jones, an American Layman, "Dialogue before Death", by Mr. Robert March, an Australian, and a long and interesting critical review of Charles Frankel's "The Case for Modern Man", by the Rev. H. F. Vetter, an American minister.

H.R.

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